

THE NEWARK  
PUBLIC LIBRARY



# *Lasting Impressions:*



## GREATER NEWARK'S JEWISH LEGACY

AN EXHIBITION  
IN THE  
GALLERIES OF THE NEWARK PUBLIC LIBRARY

APRIL 24, 1995-JULY 3, 1995

Curated by

William J. Dow  
and  
Charles F. Cummings

In cooperation with  
The Jewish Historical Society of MetroWest

With prints and materials from  
The Newark Public Library  
and  
The Jewish Historical Society of MetroWest

With an Historical Essay on the Jewish Community in Newark  
by  
Ronald L. Becker

Design and Installation  
Daniel Schubar  
Schubarworks

The Newark Public Library  
5 Washington Street  
Newark, New Jersey 07102

# *WORDS OF WELCOME*

Like a great tapestry of many colors, the history of Newark is interwoven with the achievements and contributions of many ethnic groups. Among these was Newark's Jewish community, which flourished for many years and included many cultural, charitable, and commercial enterprises which added to the richness of our life. In the Spring of 1995, The Newark Public Library invited to present an exhibit showing the life and times of this Jewish community. I am particularly pleased to note that most of the materials shown in the exhibit come from the collections of The Newark Public Library. Here is an example of how we can preserve our city's heritage and make it known and accessible today. I personally extend an invitation to you, our patrons and visitors, to enjoy this exhibit and share a portion of our city's heritage.



Alex Lloyd, Ph.D.  
Director  
The Newark Public Library

This remarkable look at one of our most marvelous cultures, the *Living Impressionism* exhibition, casts a fresh eye on the very soul of this region and the Jewish people who helped build it.

When viewing the exhibition, one can find spiritual and emotional solace in the memories and remembrances. But more importantly, one will find evidence that this is not a dying culture, rather, an emblem of a continuously emerging culture, a culture in which I am proud to say The Beth played no small part.

Newark Beth Israel Medical Center is pleased to have been a major contributor to this exhibition and we hope you will find it to be both a delight and a revelation, much like the Jewish Community itself.



Lester Z. Lieberman  
Chairman, Board of Trustees  
Newark Beth Israel Medical Center

The New Jersey Historical Commission is pleased to have been able to assist "Living Impressions: The Jewish Legacy of Greater Newark." This exhibition adds to the Library's long and illustrious list of serious examinations of the cultural traditions of the many people who have made Newark a great city. It also complements Governor Whitman's "Many Faces, One Family" initiative to make New Jersey a kinder and more understanding place through knowledge of the variety of cultures and characteristics that together make up New Jersey's society.

*Richard Waldron*

Richard Waldron  
Executive Director  
New Jersey Historical Commission

We wish to express our sincere appreciation to The Newark Public Library for recognizing 150 years of Jewish commitment to culture and community in Greater Newark. This outstanding presentation has made it possible to share our wonderful heritage with the general public. The Jewish Historical Society of MetroWest is honored to have played a major role in bringing this exhibition to fruition and wishes to recognize the superb cooperation of our many participating organizations. We hope this will be a memorable and educational experience for all.

*Ruth L. Perin*

Ruth L. Perin  
President  
Jewish Historical Society of MetroWest

The United Jewish Federation of MetroWest has roots well here in Newark. Many Jewish families had their first homes and their first experiences of the new world on these streets. The memory and spirit of the city will play a role in our lives forever, just as the United Jewish Federation of MetroWest plays a role in the life of this remarkable city. I applaud The Newark Public Library for taking this initiative to document our Newark legacy.

*Stanley Strauss*

Stanley Strauss  
President  
United Jewish Federation of MetroWest

# *HISTORY OF THE JEWISH COMMUNITY IN NEWARK, NEW JERSEY*

By  
Ronald L. Becker  
Head, Special Collections  
Rutgers University Libraries

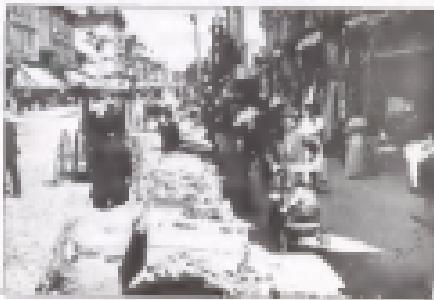
## **EARLY HISTORY AND SYNAGOGUES**

Although Jewish settlement was taking place in developing cities up and down the American coastline (especially in New York and Philadelphia), it was slow to take place in New Jersey, even though Benjamin Levy was listed as one of the proprietors of West Jersey in 1702. Until the 1840s, there were only scattered families, mostly of Sephardic Jews (Spanish and Portuguese background) inhabiting the State. There were a few particularly prominent Jewish citizens, such as Daniel Noyes of Princeton who, as justice of the peace of Middlesex County in 1722, is credited with being the first Jew to hold public office in the American colonies. Aaron and Moses Levy, immigrants from Brazil (Recife), David Mann of Elizabeth, who served as bookseller, mayor, judge, and later editor of the newspaper, *Princeton Blue American*, and a few others, including veterans of the Revolutionary War and the War of 1812, but beyond these, little is known about the backgrounds and religious practices of Jewish settlers during the colonial and early war periods. Interestingly, tended to gravitate towards cities that already had established Jewish communities and perhaps were concerned that New Jersey's constitution did not ensure all religious factions to equal rights and equality. David Mann served as a delegate to the Constitutional Convention and on its Bill of Rights Committee. Nevertheless, it appears that Jews were allowed to live in peace in New Jersey, while practicing whatever observances they assumed from their foreign鄉anguagelike attendance (and of the dead, etc.) in New York or Philadelphia.

Although the Constitution of 1776 may have played some role in the significant settlement of Jews in New Jersey in the second half of the nineteenth century, it was the massive German migration, of which Jews were a substantial segment, which changed the ethnic and cultural landscape of the State and provided an atmosphere that attracted Jews to its cities. The German-born population of New Jersey rose from 10,000 in 1850 to 35,000 in 1860 to 112,000 in 1900. As a growing industrial, manufacturing, and commercial city, Newark attracted a large share of this immigration. Among the early Jewish immigrants were tailors, tailors, bakers, and peddlers who soon later to expand their businesses and become leaders in manufacturing and commercial endeavors in Newark and throughout the State of New Jersey.

Incorporated in 1836, Newark was a city populated by 16,000 residents (the fourth largest city in the United States) when Jews began to settle there in the 1840s. According to a chronicle of the history of the city's Jewish community that also were quickly successful in finding a way to earn a living remained in Newark and soon became firmly entrenched. In most cases, Newark served merely as a gateway or resting point before further westward. Those who encountered financial difficulties left for larger cities such as New York and Boston or settled in more rural areas in New Jersey and elsewhere (Unterman, Isaac, *New Jersey: A History of the Jews of Newark, Their Institutions and Leading Personalities*, Newark, 1995, p.28).

The first documented "successful" Jewish resident of Newark was Louis Tyre. A native of Prussia (Clemensfeld Poland), Tyre (who spelled "Tyre") arrived in Newark in 1848, coincidentally the year that New Jersey's new constitution guaranteeing religious freedom



This photograph from an old Newark newspaper shows a street scene in Newark and reflects how Newark is "Peter Town."

most successful. Upon his arrival in Newark, he opened a small tannery and in 1847, his son Abraham became the first documented Jewish child born in the city. His brother Aaron, Tryer lived next door on William Street and labored as a peddler. In the *Directory of the City of Newark* for 1849-50, Aaron is no longer listed (he returns a few years later as owner of a second hand clothing store) and Louis has enlarged his tannery and moved it to Main Street. Curiously in the very well-annotated copy of that *Directory* (Special Collections and University Archives, Rutgers University Library copy), the owner of the volume writes notes in the margins adjacent to the listings of the people that he evidently knew or had business with. The word "shoe" is printed in the margin next to Tisch's name. Others involving the "shoe" designation name David Cohen, a tanner and roaster with Jewish and non-Jewish names. The contemporary *Dictionary* notes indicate it was common for someone to change his address within the city of Newark or "moved away" and writes in names of new arrivals not yet printed in the volume such as "David Cohen, shoe" and "Isaac Cohen, sign [engaged] moulder". The terms "Jew" and "Hebrew" are never used indicating that the writer is not concerned with religion, but just shoe names. Since one of the annotations is "will not vote" and another is "connected by income", the owner of the volume could have been a public official or someone making the volume for an official overseeing an election. It is also, there seem too few Jews living in Newark to have an impact one way or the other. In the meantime, the *Directory of the City of Newark* for 1856-57 records that Louis and Emanuel Newman and their families arrived. They also began as peddlers, but in 1855 Isaac established a tanning house on Springfield Avenue and Prince Street. Several years later, he is listed as operating a "meat shop".

By 1860, the Jewish population of Newark reached approximately two dozen families, and it was no longer necessary to travel to New York to find the minyan (a quorum of ten men) required to conduct religious services. In that year, English immigrant Isaac S. Cohen, a tailor not to be confused with the cigar maker by the same name mentioned above, invited his Jewish brethren to participate in prayer services in his home on Washington Street. Property on Belmont Street was purchased to be used as a burial ground and in 1869, the prayer group decided to organize and incorporate as *B'nai Jeshurun* (sons of Jeshurun), claimed by many to be the first congregation in New Jersey. A congregation with the same name was founded in Paterson in the same year. Cohen became the first president of the synagogue, whose members were mostly German immigrants. By 1864, membership still numbered only 22 and religious services were still conducted by laymen. That year Newark's first Rabbi, Isaac Schrein, was hired. He came to Newark from Bavaria by way of Columbus, Oregon.

By 1875, there were approximately 200 Jewish families residing in Newark. Many of the original settlers had graduated from their grueling life as peddlers to become small shopkeepers and in so doing began to improve their financial situations and the quality of their lives. At the same time, these residents were joined by Jews from Poland. While the original Jewish settlers were by now well established and largely assimilated into American life, the new arrivals spoke only Yiddish, were steeped in their Eastern European culture, and practiced more orthodox religious observance and ritual.

Although they had prospered to much the same way as the German Jews where they originated, they began as an impoverished and bewildered group in their early years in the city. Recognizing their plight, Abraham Newman, one of the founders of *B'nai Jeshurun*, invited the Polish Jews to conduct services in his home on Bank Street. They soon established a congregation of their own and named it *B'nai Abraham* (sons of Abraham) with Newman's house (Abraham's house) as their synagogue. The young synagogue engaged its first rabbi (Abraham Sulman from Eisner, Pennsylvania) in 1881 and soon pros-



A 1907 photograph from Newark's Temple B'nai Abraham. Credit photo by jay@RBB (John Abbott)

period. It is interesting to note that neither *B'nai Jeshurun* nor *B'nai Abraham* is listed as a synagogue or church during their early years in the Newark Directory. The first mention of either is in the "white pages" of the Directory for 1856-57, where *B'nai Abraham* is listed as "Jewish Synagogue" on Academy Street. The Directory for 1862-63 has both *B'nai Jeshurun* and *B'nai Abraham* under "Churches" as "1st Jewish Synagogue" and "2nd Jewish Synagogue" respectively. In subsequent years, *Cheshl Shulim* (Loving Peace) was designated as "3rd Jewish Synagogue" in the Directory.

Newark's third synagogue, *Cheshl Shulim* was also a spin-off from *B'nai Jeshurun*, but was founded on a much less friendly basis than was *B'nai Abraham*. As the membership grew, a schism developed over religious practice. Many were moving towards Reform Judaism, which had developed in Germany, and in 1860, Rabbi Schwartz was dismissed by one vote. As a result, a number of *B'nai Jeshurun*'s members resigned and founded the new congregation, appointing Rabbi Schlesinger as its spiritual leader. In 1880, the first synagogue (male service only) was established. Meanwhile, *B'nai Jeshurun* became a Reform temple while *B'nai Abraham* and *Cheshl Shulim* remained their orthodoxy for the time being. Eventually they too became more assimilated and affiliated themselves with the Conservative movement. All three congregations grew, prospered, and built magnificent edifices in which to meet and worship.

Despite the move away from orthodoxy by Newark's leading three synagogues, all but one of the nearly forty congregations to be incorporated in the city afterward remained Orthodox throughout their existence. Newark's fourth synagogue was Adas Israel (Congregation of Israel), founded in 1873. Its members were mostly from Odessa, but also from Poland and Russia. It later combined with a number of smaller congregations to form a large synagogue.

The Eastern European Jewish population was scattered in at least twenty synagogues ranging widely in size-of-membership. Examples include *Ashkenazic Russia* (Congregations Russia) founded in 1865 and *Ashkenazic Shul L'Avos Hassidim* in 1884. Beginning with only seven Russian immigrants, *Ashkenazic Russia* achieved success before solving two more persistent questions on Prince Street. The annual membership dues of six dollars were sufficient to provide a place for worship and social affairs, burial ground, and sick and death benefits. Brothers (and sisters) love, study of religious texts, and strict adherence to orthodoxy were the order of the day. The first Rabbi (Hirsch Brodsky) and Cantor (M. Rosen) were appointed in 1900 and 1903 respectively. Rabbi Brodsky served in that capacity until his death in 1935. By 1940, the congregation had over 200 members and had moved to successively larger and more elaborate quarters. Like many other synagogues, it prospered well into the twentieth century, and like some others, it later combined with another congregation (*Esyn Yeshuv*) to form *Knesseth Israel* (Gelfond, Cohnson, *The Essex Story*, Newark, NJ, 1975, p.14).



A photograph of the old Temple B'nai Jeshurun when it was located at 220 Washington Street in Newark.

Contrasting with the larger congregations were numerous smaller houses of worship (*shekhithot*) like *Ashkenazic Shul L'Avos Hassidim*. Also located on Prince Street, it was active for nearly seventy years and then continued well into the 1960s as a fraternal society. Its constitution, passed in 1911, required that the name never be changed and the congregation never be dissolved as long as there remained seven members in good standing. The stated purpose of the synagogue was to provide a place of prayer where services would be held daily in the morning and in the evening. A cemetery was to be established. If a member reported an illness, he (she) was to receive daily visits from fellow members taking their due turns. All transactions of the congregation were to be conducted solely in the Yiddish language, both in speech and in writing. Every "responsible" Jew could be accepted into the congregation by majority vote and held the right to vote immediately upon joining. Dues were \$1.50 to the age of 40 and \$2 after the age of 45. A cemetery plot cost \$10. Among the responsibilities of the president were the controlling of the giving of shofar (horn) of being called to the Torah during religious

servants), visiting the sick members every Sabbath (the vice-president was required to visit the sick every Sunday), answering lawsuits of all members, and numerous other obligations which harked back to an era of intense involvement in the affairs and well-being of the community. For example, among the numerous responsibilities of the finance secretary was a requirement that he be in the shul (synagogue) every Sabbath and holiday at the time of religious services and keep an account of all pledges. In addition, all trustees were obligated to be present in the synagogue on all Sabbath and holidays during the services and for the reading of the Torah. Among the congregational benefits enumerated in the constitution are as follows: "When a member becomes ill and requires being watched throughout the night, two members in their due turns must do so. At the death of a member or a person in a member's family, a shomer (watcher) is to be sent from the congregation; if a member's child under the age of six dies, the congregation must provide a carriage and pay all expenses. A daughter is under her father's authority until she marries and is over one-eighteen years of age, and if he (she) should die, the congregation must provide a shomer and pay all other expenses. If a member or his wife dies, the congregation must likewise provide the bier and a carriage and also pay all other expenses. When a member dies, the congregation must have Kaddish (memorial prayer) said for the entire year following the death and at every 'Yahrzeit' (anniversary of the death). If a member dies of an "imperial disease", all benefits are forfeited except for the purchase of a cemetery plot. If a member becomes ill, he is to receive from the congregation \$5 a week for twelve weeks. Expenses from the synagogue resulted automatically for conviction of a criminal offender or for marriage with a Christian (Committee of Congregation Anshe Shul L'Orchot Hassidik, Newark, NJ, 1912). Congregation Anshe Shul L'Orchot Hassidik was typical of the small orthodox shuls in Newark in the manner in which it became involved in all aspects of its congregants' lives and much insight into the unique character of the immigrant Jewish population can be gleaned from its study.

Although there were some mergers of smaller congregations into larger ones, many of the small shuls stayed independently right through the first six decades of the twentieth century. There was fierce loyalty to one's congregation and ritual observance. It was not until the rapid flight of the Jewish community from Newark to the suburbs that many of these orthodox synagogues combined so that they would be able to afford to erect a proper building in their new locations.

Two examples of these mergers are Congregation Israel of Springfield which consists of eastern turner orthodox Newark synagogues including Adas Israel, Knesseth Israel, Anshe Israel, Zion Yeshiva, and Anshe B'nai, and Congregation Ahavat Achim (Our Jacob and David) of West Orange which resulted from the merger of six former synagogues.

Today almost nothing remains of synagogue life in Newark. The conservative Beth David Jewish Center closed its doors less than a decade ago. Of the forty congregations, only Ahavath Shalom still exists at 143 Broadway in the North Ward and Mount Sinai Congregation remains affiliated with the Irvin Hill Jewish Center at 250 Mt. Vernon Place. All the others are gone. From Judah to Sher Hill, from Abraham to Livingston, Chelch Shalom, to South Orange, Ahavat Zion to Maplewood, Young Israel to South Orange and then to West Caldwell, and so on, and so forth.



10. This picture of High Mass Synagogue. No longer does the town as influential, social and religious center for the Jewish community.

#### COMMUNITY WELFARE AND MUTUAL AID

An evident by the constitutions of Anshe Shul L'Orchot Hassidik and other congregations, the synagogues during those first decades of Jewish community life in Newark played the dual roles of place of worship and dispensary of mutual aid.

The community was very cohesive and supportive of all of its members throughout the life cycle. At first, the synagogues were able to meet these needs through the hard work and dues of their membership. However, with the rapid growth of the city and its Jewish population, the number of those needing assistance greatly multiplied and new independent community-wide organizations were necessary to provide critical services. The local efforts of the community in its devotion of time and funds resulted in a historically unprecedented network of volunteer social agencies that not only met the needs of the Jewish community but contributed positively to the welfare of the entire city.

It was mostly due to the spirit of volunteerism within the Jewish community especially within the women of the community, that led to the emergence success of the social welfare and mutual aid societies, institutions, and agencies. From its very modest beginnings in 1852 with the establishment of the Friendly Society (a group of brothers to men pooling resources to help each other and their families in times of need) to the building of great community institutions and associations (Hospital, Homes for the aged and infirm, orphanages, free loan societies, schools, community centers, etc.), the Jewish population of Newark created an unparalleled spirit of community service and civic responsibility based on the concept of righteous deeds (*Hesed*).

The several institutions to be established was the Young Men's Welfare Society. In 1861, fourteen men gathered to approve the constitution and set the agenda for this new organization. One of the early projects was "to hold a mass rally in order to impress those Jews living in the city to join the Society so that, in an eventual drawing into the war, when some bachelors have to leave their families, the Society, with the aid of the newly added members would be in a position to assist the newly families left behind, which would be responsible with the current small number of members". The rally took place on August 10, 1862. Membership did grow steadily if not rapidly, and reached 121 in 1871. In addition to membership dues, financial contributions were received from synagogues, the Ladies' Benevolent Sewing Circle (which primary function was to sew or mend garments for the poor), and as a result of other fund-raising efforts.



LIBRARY OF CONGRESS, LIBRARY OF CONGRESS COLLECTION

The Society started on modest lines but soon became a prestigious social event and a significant source of revenue. Expenses were mostly administered "what pertains to the poor". By 1879, the Society grew with 174 members thus having a major impact on the community and voted to change its name to the Jewish Welfare Society. In addition to the usual "relief purposes", an orphanage was now planned. Instead of turning up the orphanage in a separate, independent institution, it was decided to operate it directly under the auspices of the Society. "Experience has taught us that in cities, where there are many charitable institutions, each practicing another phase of charity work each independently from the other, the multiplicity is an evil, from which only these classes of poor benefit, who make a provision out of their poverty... we should never expect that one other welfare institution makes an appearance in our road... that we would not only lose members, who would wish to join the other institution" (Young Men's Welfare Society, *Minutes*, March 12, 1870). With the amalgamation of the care of orphans with an general work for which it was well known, the Society started most of the relief work for the Jewish poor under one umbrella. The Society changed its name to the Jewish Relief and Orphan's Association of the City of Newark and, in 1879, to the Hebrew Orphan Asylum and United Hebrew Charities. It was also agreed to use the English language (previously all meetings were conducted in German) at all future meetings "in order to receive greater recognition out of town" (*Minutes*, March 12, 1876). Its first building on Mulberry Street was purchased in 1887 and accommodated forty children. A new asylum was opened in 1899. It became clear that those who planned the institution were correct in assessing its importance to the Jewish com-

community and the city of Newark. By 1911, the membership totaled 1,255 and 67 children resided in the asylum. Nathan Koen writes in 1919 that "those who received assistance in their youth are most prosperous" (Koen, *Newark, Early History of the Jews of Newark*, in *The Jewish Community Blue Book of Newark, Newark, NJ* [1925] p.97).

By 1923, despite the previous debts of the Jewish Welfare Society to remain as the only social welfare organization serving the Jewish community of Newark, numerous additional associations and institutions had been founded. The Conference of Jewish Charities (later renamed as the Essex County Council of Jewish Agencies in 1940 and Jewish Community Council of Essex County in 1944) was organized to serve as a clearinghouse for the financial affairs of the then-area's largest associations and for such other work that could be done more effectively on a wider scale. At that time, it was estimated by Nathan Koen ("Early History of the Jews of Newark", p.49) that over 40,000 Jews (slightly exaggerated due to many belonging to more than one society) in Newark were associated with one of the bodies in the Conference - a testimony to the strong devotion of the community to every conceivable aspect of charitable, philanthropic, and social service work. The constituent members included the Newark Young Men's and Young Women's Hebrew Association, the Newark Section of the Council of Jewish Women, the Hebrew Benevolent Orphan Asylum and its Women's Auxiliary, the Hebrew Ladies' Immediate Relief Society, the Hebrew Ladies' Sewing Society and Fostering Service Club, the Hebrew Maternity Aid Society, the Jewish Standard, the Jewish Anti-Tuberculosis League of Newark, Beth Israel Hospital and its Ladies' Guild, the Newark Maternity Hospital, and the Theresia Oraot Aid Society for Convalescents. Among the many other unaffiliated charitable organizations were included the Hebrew Poor Loan Association, the Miriam Auxiliary (the Sisterhood of Congregation Chab Shalom), the Daughters of Zion-Benevolent Society, the Lady Judith Maternal Society, West Side Ladies' Relief, numerous side-benefit societies (Korden-Ungartszorg, Miras, or K.U.M.), the Frugus Club and other social, Zionist and funeral groups, the Hebrew Shulchan House and the Newark chapters of the Hebrew Immigrant Aid Society (HIAS).



Interior of the Central Synagogue Newark, September 1, 1911

National Council of Jewish Women, and the Jewish Vocational Service. The list goes on and on.

After World War II and the horrors of the Holocaust, the Jewish Family Service Association of Essex County and the Jewish Child Care Association (direct descendants of the Young Men's Welfare Society) founded a century earlier, then merged in 1961 to form the Jewish Counseling and Service Agency. forged a commitment to the refugees who settled in Newark and the surrounding region. Few Jewish families of the city were unaffected by the devastation of Europe's Jewish communities. The Newark community responded with an outpouring of support for the agencies dealing with the crisis. The "search and locate file" effect efforts to determine the survival and whereabouts of hundreds of relatives of Essex County residents who now trapped in Europe during the Holocaust. The "immigrant files" document the work of the agencies in seeking the survivors who immigrated to the Newark area, much as the Young Men's Welfare Society did in its early days, and as the Jewish Family Service does currently on behalf of recent Russian immigrants. The needs of shelter, employment, education, recreation, counseling, and care-of the sick and aged remain the same from one generation to another. The continuing success of these agencies, whatever their names at the 1920s to which they respond, is a reflection of the Jewish community's ongoing commitment toward justice and a better life for all.

#### 四、关于对本办法的解释权

In the Jewish Negev and throughout the world, education was important to power and control. Consequently, Ben Jacobson established a religious school immediately after it arrived its doors, with the rabbi serving as the teacher. In 1961, a small hall was built adjacent to the synagogue, and eventually, a school was opened there. The school was primarily reminiscent of the yeshivot in Chutzla, and provided for all educational needs under one roof. As the synagogues' members grew in numbers, the general community and government took note. Ben Jacobson, the director of the school, proposed to build a public school, and in 1964, public schools began offering their religious curriculum in the evening, similar to rabbi's proposal of establishing congregational Hebrew Schools. Benyamin Abushan and Ober Shalem began creating and forming schools in the pursuit of Jewish studies. In 1970, Ben Jacobson recruited 41 children to a religious school. Classes of instruction were based in "Religious, Jewish History, and Hebrew". It was at this time that Hebrew Congregations, Standard Academic Institute, Seminary of New Israel, Philadelphia, 1976 manuscript. At first, classes were held in the Synagogue language, a Yiddish lexicon and Hebrew, and in the hall of Benyamin Abushan. Although the children learned English, Arabic, and French, they preferred to study in Hebrew due to the intense longing for more, more.



Journal of Health Politics, Policy and Law, Vol. 35, No. 4, December 2010  
DOI 10.1215/03616878-35-4 © 2010 by The University of Chicago

In order to maintain and improve the level of education, the New Jersey Normal School for Jewish Teachers was established under the supervision of B'nai Brith International. The 1929-30 Association of Congregational Schools program covered the curriculum of Hebrew, History, Religion and Ethics, Music and the Psychology of Pedagogy. The school was organized on Sunday and Thursday nights. The stated purpose of the school was "to provide education, training in Jewish Studies for prospective teachers who wish to become teachers in Jewish religious schools, and to other interested persons who desire to increase their knowledge of Jewish literature and religion." It was stipulated that the students would come from diverse backgrounds. 21 men and women abroad engaged in religious school teaching who drove to camp each day before and after school began. 21 college and normal school students also drove in by train from New Jersey.

seminary training and their future usefulness. 2) public school teachers who desire to prepare for teaching in religious schools. 3) college students, who will forward to given universities at numerous colleges, and 4) Christian ministers, theological students, seminary students, and leaders of all denominations who desire such as Hebrew, Jewish History, Religious Pedagogy, or in any other subject of [the] curriculum."



Above: Drawing of the Hebrew Academy of Essex County, Newark, New Jersey.

Upon opening of the Hebrew Academy of Essex County, Newark, New Jersey, Schlesinger said, "The school was established to provide alternative and traditional religious training. Most recently, however, Schools like the Hebrew Academy have merged with the Conservative movement. However, schools are maintained throughout the central and northern part of New Jersey. The high school is presently located in West Orange.

In 1917, the Jewish Education Association was established to coordinate educational aims and provide support for education activities throughout the country and to help spread Jewish studies and culture beyond the schools. Among its accomplishments were the introduction of Hebrew language classes at Yeshiva High School and at the Newark campus of Rutgers University, and the establishment of a Hebrew College which remained in Newark until 1971 when it moved to Holmdel.

#### COMMERCIAL, INDUSTRIAL, PROFESSIONAL AND CIVIC ACCOMPLISHMENTS

The great success of Jewish commercial industrial, professional and civic life in Newark began in the late 1800s. Most of the early settlers worked together in a merger committee through pooling. Their goal was to work enough to open a small shop while educating their children well to guarantee a better life for the new generation. Even the religious teachers often took long hours pooling resources in preparing an articulated plan during the day time before teaching to their students at the evening. Prospects was a very distant, but not impossible dream for the immigrant population.

There were also a number of individuals discriminating the Jewish immigrants as well as those with non-Judaic religious experience. Louis Levy was the first to establish a tannery. By 1848, he was producing "Liger Levi", where others worked as fur manufacturers, tailors, bakers, cabinet makers, truck manufacturers, and other professions. Some opened boarding houses which doubled as community centers for the new arrivals. The Presidents of the City of Newark for 1851-1854 were Hebrews (Goldstein as a concession). She was one of the few women elected as having occupations. Most of the women became wives. There are also drivers, nurses, waiters, and other domestic workers. Unlike it appears to be the only female Jewish entrepreneur of her time. One researcher, she does not appear in subsequent documents. The following year, Jacob Levy of Flaggwood received his tannery and carpet rug manufacturing business in Newark. The operation expanded rapidly and became the largest of its kind in the East. In the time of the Civil War, the leading dry goods department stores in the city were owned by Jews. In addition, the leather industry and other manufacturing concerns including metal, electrical, and chemical production continued to attract Jewish entrepreneurs. By the turn of the century, Newark's Jewish population had played a major role in its commercial, industrial, and financial growth.

The new generation of Jewish business and manufacturing leaders made significant contributions to the institutional and cultural affairs of the city. Louis S. Johnson founded what became the largest industrial concern of its kind, Art Metal, which produced Edison lightens and other Warren products and was widely considered to be one of the foremost experts in the practical application of electro-mechanics and metal manufacturing in general. Among his civic accomplishments were the founding of the Newark Art Club (originally the American Legion) in 1908, and the Newark

Despite the success of the traditional schools there remained a desire, especially among the Orthodox population to re-establish an all day school system. It was not until 1943 that this dream was realized with the opening of the Hebrew Academy of Newark. This merged with the Hebrew Torah and renamed the Hebrew Academy of Essex County. Sponsored by Congregation Young Israel, the Jewish Education Association, private donations, and tuition fees, the school achieved its goal of providing secular and even non-religious education up to grade 12. With the merger of the Hebrew Torah, those families that did not want their children to attend an Orthodox day school looked over again upon the synagogues to provide alternative and traditional religious training. Most recently, Schools like the Hebrew Academy have merged with the Conservative movement. However, schools are maintained throughout the central and northern part of New Jersey. The high school is presently located in West Orange.

**Bernard's Assumption.** He served in Newark, often pro bono and at minimum and shade tree minimum rates, and was never sued during his 19 years. He headed the Newark Area - Newark campaign in 1973. He was one of the original partners of both local hospital and the New Jersey Hospital Association (NJHHA) building and was a director of the Newark Hospital Association, which runs another business, paramedical, and other health care services.

Louis Barthager was born in the mid 1920s and practiced law until 1985. As founder of one of the nation's premier Jeffersonian firms, he focused on medical and pharmaceutical companies, insurance companies, and foundations, among his many clients. Perhaps his greatest and most enduring contribution was the establishment and funding of the Newark Museum building, beginning with his involvement in 1973. The New York, Newark, New Jersey, and national legacies of his bequest of the Louis Barthager Autograph Collection which includes signed documents of prominent Americans. Edna and Carolyn (Blaumberger) Field were among the shareholders, along with his family, when in 1961 Mr. Field established his pottery shop, "Mr. Spangler," in the basement of his home in Lakewood, New Jersey. He became Director of the Pedersen Insurance Company. The Fields subsequently sold the pottery to the Newark Pottery Co., Inc., and the pottery is now called "Spangler." Their contributions to Newark, and others, and Louis' son, are well documented. As recently as 1989, physician Samuel Berg gave his son photographic collection and the bulk of his estate to the Newark Pedersen family. The late Bernard Rosenblatt and his wife were instrumental in the Newark section of the campaign and became early supporters of the Newark Museum building. In 1989, Newark's first Congresswoman and long-time congressional staffer, Barbara Mikulski (D-Maryland), gave \$10,000. Kristin Kuhl, mother of Newark Mayor Barack Obama, recently donated \$100,000 to the Newark Museum building. Newark attorney Joseph Neary, theater entrepreneur Michael Bamberger, and undersecretary for Louis Barthager, is initiator of the dreams of many Newark citizens. It is for all these contributions as well as those individual, large and small, that we thank you.

John Farn, also played an important role in Newark's success. Mr. Louis Arnett's namesake—another attorney before him—led Newark from the New Jersey state legislature to be elected to public office, after which the Board of Commissioners of Public Appeals. In 1979, Leonard Karch was elected to the New Jersey State General Assembly. Charles Lavelle and Philip Lavelle were the first Jews to be elected to the Newark City Council, which had been founded in 1825 and 1875 respectively. In 1981, Governor Woodrow Wilson appointed Samuel Kalach as Justice of the New Jersey Supreme Court. Samuel Kalach served as Essex County Chairman from 1983 to 1986. Many Electors served two terms as Newark's mayor from 1877 to 1941. Alan Lowenstein headed the Newark Charter Commission in 1981. Many Republicans resided in Newark, and it is from 1944 to 1971, Louis Phillips headed the Newark Housing Authority, and oversaw the building of thousands of public housing units most of which are still in use today. Others have served in the City Council and numerous appointed positions in city government, and state government and courts.

## CULTURE AND THE ARTS

Yiddish theater was very popular among the Jewish European immigrants in Newark, and helped to tell the story of their trials and tribulations in the New World. From 1921 until the end of World War II, Elvyn Mayers' Menorah Theater reflected Newark's and great and numerous Yiddish play and operetta.

A former advertising student and newspaper editor, Morris Schlesinger is a legend, regarded as one of the great names in the development of the theater industry. He began his theatrical management career as a press agent in 1922 before coming to Newark to manage local theaters in Chicago, Cincinnati, New York, Boston, Washington, and Philadelphia. He produced a number of films and plays and organizations such as Al Jolson. In 1929 Schlesinger came to Newark and



WINTER CHAT, copyright by the Newark Symphony  
Orchestra, Inc., 1989. Photo by Alan M. Korn

managed the city's great theaters at wartime—the Caprice, Shubert, and Broadhurst Theatres. He also founded the Hiscoff Theater in Jersey City. Among the fun and stage celebrities who found their Newark home were the famous Lang Leavitt and wife, but for me. In addition, composer Jerome Kern was based in Newark, where he began his career by performing in student musicals at Pompton High School. Mark Twain became a regular visitor-writer, a member of Newark's press corps, and later, before serving as president, manager of Broadway's Alvin Theatre School, and eventually permanent Mayor, H. H. Holmes the criminal at Newark's YM-YW-YA on High Street. And a popular actress, Anna Held, also spent time in Newark, closing at Burroughs' Philip Roth's work—a classic best-seller—written often set in his home town and depicting life in the homes and on the streets of nineteenth-century Newark.



A young Anna Held, Newark's most famous resident, in 1900. Newark's most famous resident, Anna Held, in 1900.

Newark's Jewish families impact on the world of journalism, within their local community, and in the newspapers of the city at large. Two Yiddish weeklies, the Newark Yidishe Folksblat and the Margolins, appeared between 1910 and 1935. English language newspapers began publishing in 1911 and include the Essex County Jewish Times, and Jewish News. Jewish writers are served with distinguished writers and editors at Newark's great newspapers. Louis Stern, also known to his readers as "Rothko" (a pseudonym), wrote feature stories for the Sunday Call, and was later named drama critic and women's page editor for the Star Eagle. Morris Schecter, one of the country's first Newark with the Newark Evening News, and later became Spanish American Correspondent to the Newark Daily Advertiser. In 1924, much all of Newark's print and multi-journal acquired Jewish reporters and editors. M. M. Doe, editor-in-chief of the Star Ledger, one of the nation's leading newspapers both in terms of quality and circulation, recently merged after 54 years of service.

## NJEWARK JEWISH TODAY

Most of the descendants of the immigrants who made Newark their home and whose accomplishments are still preserved in this city of over one million residents through their own employment. By 1950, the Jewish community here was nearly 100,000 strong, had declined to fewer than 10,000 people. As urban decay visited Newark some of the congregations, including ones which were attempting to hold off the problems of poverty and fleeing membership. The Beth Abraham Congregation, former an example of the other. Lecture series debates, and classes which at one time were limited to Jewish subjects, were conducted to increase the passing over of the door and found a wide variety of Jews and Christians, black and white. Through the hours and years to come, the congregation helped ease some of the economic and racial tensions in Newark, until Beth Abraham too, made the difficult decision to leave the central suburban Livingston, today, there are over ten Jewish residents in Newark. The Jewish population has since already moved to the suburbs of Essex, Union, and beyond, and continues to emigrate. The YM-YW-YA, now, offers many new and old services with it. Beth Israel Hospital is the largest non-profit medical facility in New Jersey, based, with a little more than a century, making equal opportunities available. Newark provided a home and opportunity for Jewish immigrants to make something special of their lives and to give back extraordinary service to the city in return. It was a unique and wonderful relationship paved encouraged community ties, centered on a level that will be very difficult to replicate.

## BIBLIOGRAPHY

Although there are comprehensive histories of the Jewish community of Newark and of New Jersey for that matter, there are also very interesting unprinted, academic and historical studies as well as much prior, more informal research in article or chapter publications. In preparing this section, the author consulted collections held at the Newark Public Library, Rutgers University, University Library at Case Western Reserve University, Archives, Jewish Historical Society, Newark, New Jersey Historical Society, American Jewish Archives, Cincinnati, and American Jewish Historical Society in Williamsburg, MA. The following are pamphlets, and manuscripts were consulted.

Aziz, Herschel and Apricot, Herbert H., *A Study of Jewish-Labor Relations in Essex County, New Jersey*, Newark, NJ: Jewish Community Council of Essex County, 1960. Unpublished copy in New Jersey Historical Society.

Conference of Jewish Charities of Newark, NJ, and Related Jewish Appeal of Essex County, Annual Report, Newark, NJ, 1918.

Conference of Jewish Charities of Newark, NJ, *Fifteen Milestones in the Road of Community Planning*, Newark, NJ, 1917.

Congressman Andrew Small Louis Hassett, Lieutenant of Congregational Arabic-Speaking Newark, Newark, NJ: West Side Printing House, 1912. In Yeshiva: The original constitution and an English translation are in the American Jewish Archives, Archives File.

Dougherty, Edward Henry, Jr. b. Aged One Year & Three Months, 1903-1904, West Orange, NJ, 1904.

Forrest Sherman Papers, Newark, NJ, c. 1820s-1940s. In New Jersey Historical Society Manuscript Collection #179. Ruth Forrest served as spiritual leader of First Jefferson Park 1902 until 1914. Includes manuscript sermons, an obituary, a correspondence and other materials relating to the First Jefferson Park congregation in Newark, and other Newark Clergy, Newark, NJ: A Statistical Analysis of Jewish Occupations in Four Major New Jersey Communities Between 1850 and 1950, Unpublished paper, Hebrew Union College, Cincinnati, OH, Ms. No. 142. In American Jewish Archives, Manuscript Collection.

Gelber, Sheldon, Kellen, Nathan H., and Ruderman, Daniel, *The Past Story: A History of the Jewish Community in Essex County, New Jersey*, Newark, NJ: Jewish Education Association of Essex County, 1954.

Coghill, James, Newark City Collector, Newark, NJ: James Coghill, 1861-1881 (preceded by B.T. Peters, 1858-1861 and succeeded by A. Stephen Holbrook, 1868-1).

Havemann, Joshua O., The Jewish City of Newark: unpublished manuscript of talk presented at the Institute of American Jews, Interfaith Conference, Colorado, June 2, 1916. In Special Collections and University Archives, Rutgers University Libraries.

Newark Education Society of Newark, NJ: Agents of Jewish Education Newark, Newark, NJ, November 21, 1891. Broadcast in the Jewish Historical Society of Massachusetts.

Hebrew Youth Academy, Newark and South Orange, NJ, Records, 1893-1981. In Young Israel South Orange Hebrew Center Records, Special Collections and University Archives, Rutgers University Libraries, Manuscript Collection #107.

Holbrook, A. Stephen Holbrook, Newark City Directory, Newark, NJ: A. Stephen Holbrook, 1868-1930 (preceded by B.T. Peters, 1858-1861 and James Coghill, 1868-1881).

Jewish Community Council of Essex County, *For Your Information: The Record of Our Life in Our Town in Our Community*, Newark, NJ, 1968.

Judaic-Literary Foundation, By-Laws, Newark, NJ: Jewish Community Council of Essex County, c. 1910. Unpublished in American Jewish Archives, Manuscript Collection.

Jewish Counseling and Service Agency of Essex County, Newark, 1930-1940s. In Special Collections and University Archives, Rutgers University Libraries, Manuscript Collection #116. Contains the archive of the Jewish Relief Service, American Cities Council, and the Jewish Child Care Association, which merged in 1965, to form the Jewish Counseling and Service Agency of Essex County.

Klein-Oren M. *A Study of the Economic Activities of the Jewish Community of Newark, New Jersey, 1860-1915*. Unpublished paper, Hebrew Union College, Cincinnati, OH, May 21, 1972. In American Jewish Archives, Manuscript Collection.

Kunz, Madeline, "Early History of the Jews of Newark" in *The Jewish Community Blue Book of Newark*, Newark, NJ, Jewish Community Blue Book Publishing Company (1924).

Kush, Sarah, Papers, Newark, NJ, 1898-1995. In American Jewish Historical Society, Manuscript Collection #P-4. Papers of prominent educator and conservator, especially Brooklyn-Jersey institutes and hospitals; current programs of the Ladies' Patriotic Relief Society; historical fund-raising documents in the Spanish-American War of 1898; a manuscript history of the Hebrew Academy of Clark Whalen, 1891; the Adelphi congregation; synagogue in Newark; and a family genealogy.

Lerner, Marvin C. *A Study of the Relationship Between Jewish Parish Service Association of Essex County and the Newark Department of Public Welfare*. New York, Columbia University School of Social Work, Unpublished Master's Thesis, September 1949.

Linden, Paul. *A Study of the New York Adjustment of Displaced Persons* based on records of the Jewish Parish Service Association of Essex County, NJ. New York, Columbia University School of Social Work, Unpublished Master's Thesis, August 1948.

New Jersey Normal School for Jew in Teachers, *Announcements of Classes*, Newark, NJ, Temple Beth Jacob, 1915-1927. In American Jewish Archives, Miscellaneous New Penn Collection.

Newark Clergy Society, 6th Anniversary and Union Congregational Church Newark, NJ, 1946. In American Jewish Archives, Social Welfare Agencies - Serial Collection.

Orthodox Congregation, 125th Anniversary of Chab"ad, South Orange, NJ, 1985. Contains a history of the Congregation.

Peterson, B. T., *Dictionary of the City of Newark*, Newark, NJ, various editions, 1846-1901 (revised by James Osgood, 1892-1897 and A. Stephen Hinckley, 1899-1901).

Price, Samuel, Papers, Newark, NJ, 1811-1919. In American Jewish Historical Society, Manuscript Collection #P-5. Inc. loan a diary which details Jewish life in Newark. Rabbi Price served as spiritual leader of Congregation Beth Elow.

Russia: Abramson Noah: A History of Events and Activities of a Congregation Astor Russia. Unpublished manuscript in Yiddish, 1910 (Rev. before the congregation at its 75th anniversary celebration). Translation into English by Hattie M. Rosenthal in American Jewish Archives, Manuscript Collection.

Rucher, Jack J., Papers, Newark, NJ, 1811-1919. In New Jersey Historical Society, Manuscript Group #102. Correspondence between Rucher and his family in Newark, during his naval service in Europe. In Yiddish and English.

Rubinov, Sophie M. *The Jewish Population of Essex County: Report of the Survey Committee on Jewish Education, Clerical Work and Jewish Population*, Newark, NJ, Jewish Community Council of Essex County, April 1948.

Rutherford, Diane, *The Requests of Refugees and How They Are Met by a Family Agency* based upon an investigation at the Jewish Social Service of Newark, NJ, Northampton, MA, Smith College School for Social Work, Unpublished Masters Thesis, 1948.

Russo, Louis, *A Family Agency: A Study of Existing Public Welfare Standards* based upon an investigation at the Jewish Social Service Agency, Newark, NJ, Northampton, MA, Smith College School for Social Work, Unpublished Masters Thesis, 1946.

Silberman, Elizabeth Bluma, Papers, Newark, NJ. In New Jersey Historical Society, Manuscript Group #120. Correspondence and manuscripts of a prominent Newark attorney. Ms. S. Silberman (1891-1990) was the first female attorney in New Jersey to represent a defendant without assistance in a murder case.

Solomon, Samuel (Asher) to Marcus, Jacob B. (Cincinnati, OH). Typescript Letter December 19, 1864. Contains remembrances of Congregation Beth Israel and other Newark synagogues, 1859-1864. In American Jewish Archives Manuscript New York Collection.

Temple Beth Jacob, Newark. Manuscript Minut Book of Congregation Messing, Newark, NJ, August 23, 1868 - April 10, 1871. Original manuscript and typescript copy in American Jewish Archives, Manuscript Collection.

Temple Beth Abraham. Our 175th Anniversary Livingston NJ 1908. Contains a history of their synagogue in

Temple Beth Abraham, Newark, Edsel, Fazal. The Story of Temple Beth Abraham. Bergen County Free 1901 Newark, NJ [1909].

Temple Beth Jacob. The Ninety-ninth Anniversary Commemoration of Congregation Beth Jacob Newark, NJ. 1918. Contains a history of the congregation.

U.S. et al American Hebrew Congregations National Association of Jewish Congregations in New Jersey in the last decade September 23, 1926, Philadelphia, PA. Manuscript survey form. In American Jewish Archives, Manuscript C. Jewish

United Jewish Federation of Metuchen. Records of the Federation and Religious Agencies and Institutions. Whoppers, Vol. c. 1920-. In the Jewish Historical Society of Metuchen Archives, includes annual, printed and printed material documenting the Federation's cultural, educational, social welfare, and related services to the seven counties areas surrounding Newark.

Unterman, Isaac. Newark Army. A History of the Jews of Newark. Their Institutions and Leading Personalities. two volumes. Newark, NJ. Monograph Mogenahshem. 1934. In Yiddish.

Ungaroff, Frank J., A History of the Jews of Newark. Two Jews, river vol. one. New York. Lew. & Historica. Publishing Company. 1911. A chapter on the Jewish congregation in Newark is included in volume 2, pp. 1095-1100.

Vrook, Rudolph J. The People of New Jersey. Princeton, NJ. D. Van Nostrand Company Inc. 1861.

Young Men's Hebrew Congregation. Jewish Center Records, 1926-1961. In Special Collections and University Archives, Box 105. Rutgers University Library. Manuscript Collection #921. In Latin, the archives of the Hebrew Youth Academy, 1951-1961. Young Israel and the Hebrew Youth Academy records in Newark, 1950-1970.

Young Men's and Young Women's Hebrew Association. New Jersey Federation, Young Adult Council, Proposed Constitution. Newark, NJ. 1947. Typescript in American Jewish Archives, Manuscript File.

Young Men's and Young Women's Hebrew Association of Newark, 20th Anniversary Commemoration Newark, NJ. 1944.

Young Men's Religious Society. Manuscript Minut Book, 1861-1873. Original manuscript in German, together with typescript of English translation provided later. In American Jewish Archives, Manuscript File.

In addition to the above citations, there are numerous articles concerning the Jewish community of Newark in the local Jewish and non-Jewish newspapers (most of which are indexed at the Newark Public Library) and in the following periodicals which are indexed at the American Jewish Historical Society:

American Israelite, Cincinnati, v.1-40 (July 5, 1854-1901).

The American, New York, v.1-60 (no. 1 October 26, 1849-June 4, 1858)

Jew's Messenger, New York, v.1-91 (January 1, 1851-December 26, 1871)

The Citizen and American Jewish Advocate, Philadelphia, v. 1-16. (April 1844-March 1869)

# JEWISH HISTORY HEADLINES

1954 • 400th anniversary of Jewish settlement in America.

1955 • Shul on the rooftop from Newark to Tel Aviv.

1954 • Hebrew High School opens for girls in New Brunswick.

1954 • Dr. A. Jacobson, grandfather of 44th annual convention of Union Synagogue Youth in New Brunswick.

1954 • \$1 million dollar gift of Allen and Joan Frumin to establish Frumin Center for study of Jewish life at Rutgers University.

1960 • New Jersey first state to annually observe the Holocaust.

1969 • Governor Kean names 25 to NJ Israel Commission.

1968 • Commemoration 50th anniversary of the "Night of Broken Crystal" on Nov. 9th.

1967 • Anti-Vietnam, incrimination & vandalism at Newark High.

1964 • NJ's Krebs regulates gun manufacturers.

1967 • "New Jersey Jewish Directory" begins one mile-a-page WNYM, UJA M.

1967 • Jewish New Jerseyans vote, first Jewish members elected to Newark.

1963 • Merger of the Jewish Community Federations of Metropolitan New Jersey and the United Jewish Federation of Morris and Essex.

1963 • Estimated population of Jewish Federation of Morris NJ 120,000.

1962 • Many Shtetl Jews began moving back to Brooklyn from Bradley Beach.

1961 • N.J. passes the Editha Teresian Law.

1960 • N.J. ends Anti-Semitic incidents.

1959 • Bradley Beach, NJ becomes Jewish population center & second largest.

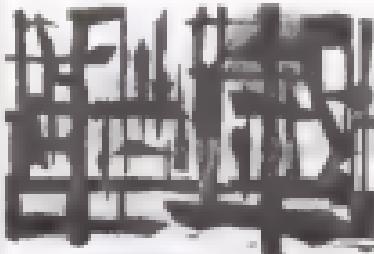
1977 • Rabbi Jonathan Pruznoff celebrated 50th anniversary of rabbinic service.

1977 • Hebrew Youth Academy moved to West Caldwell.

1976 • Newark-built mikvah grants birth to new era... so school opened in West Orange.

1976 • Union Jewish Federation opened in Jersey City in former bank building.

1975 • Dr. Cervick, Duke was completing a study of 90 years of NJ Jewish agriculture.



Large Hebrew characters, Bet and Hei, are displayed at the Newark Jewish Museum. The Bet is 12 feet high and the Hei is 10 feet high.

1971 • Jewish school figures show increase perhaps due to war in Israel.

1972 • Barn Hack, Trenton anti-Semitic incident of 1960.

1972 • Jewish Counseling and Service Agency to Millions from Newark.

1971 • Robinson Charge comes from Newark to Morristown.

1970 • Hillel builds a new building on Douglass College campus.

1969 • Plans made to acquire an acre on Lyman Ave for a site of a new center.

1969 • Philip Roth's *Purifier's Complaint* published.

1967 • Newark & National now head out in hot summer.

1966 • Rabbi Solomon Pruznoff of West Orange died.

1966 Young Jews of Newark present a check to East Co. Overstock Hospital

1967 • A Women's Auxiliary, Inc., at American Jewish Women's approval; copies of Biennial national convention in Washington, DC.

1968 General meeting for West Orange Yhd. YMHA.

1969 25th anniversary celebration of Jewish Education Association

1970 • 6,600 guests at Newark Avenue to celebrate Israel's 20th anniversary

1970 Jewish Community Council estimates between 10,000 and 12,000 Jews in Hudson & Essex Counties

1979 Samuel Schwartz, a Newark native, a past of new affiliated Beth Chayot, of Orthodox Congregations

1979 Ursuline Collegette purchased by Philip Katz

1979 Newark YMHA dedicated at 215 Chancellor Avenue

1979 Ahava (Long) Zeitlin, "King of the hostages" comes to Newark

1979 Ober Shulman covers High Street Newark, 64 % died B'nai in West Orange

1977 Rabbi Jacob Silberfeld of Temple B'nai Abraham dies

1977 • New clinic and resource lab opened at Beth Israel Hospital

1978 Rabbis and clergies traveled to Newark at Division Avenue

1979 60,000 Jews at United Purim and Purim feasts in large American synagogues

1984 Religious special convention on 10th anniversary of Israel's 20th anniversary in North America

1984 A. Rothman unopened at 17 Keween Avenue in Newark

1985 • First Ahavat ha-Torah Centennial in a Four month-long celebration 19th oldest Jewish congregation in U.S.

1982 • Ruth Lazarus (d. 91 years old) of Temple B'nai Abraham celebrated 50th anniversary

1983 Dr. Max Drey organized Newark's first AIDS committee, recruited volunteers

1983 Marvin Friedman elected mayor of Roselle, NJ

1989 Dr. Morris Kramer founded the establishment of a rehabilitation hospital in his name as his greatest achievement

1989 Dr. Max Drey recovered from Beth Israel, Roselle chart it could in 1920

1993 Temple B'nai Jacobson celebrated its 100th anniversary, "one of the oldest Reform congregations in the country"

1995 Establishment of the State of Israel May 1948

1997 Newark's old Third Ward, the original ghetto, contained 40% of the city's Jewish population

1998 Hebrew language was added in Chicago curriculum for first time

1997 Rabbi Elie E. Michel assumed presidency at Temple B'nai Jacobson

1998 All congregations in Newark and nearby suburbs, 14 in town & 14 in suburbs

1998 • President's Commission on Fair Practices found large number of wage relatives were discriminated against Jews in other industries

1999 • Trends for Jews down brought out 2,000 volunteers to visit 10,000 Jewish homes. Drive was intended to aid needy Jews in Europe to Israel

2000 • Louis Bamberger and March 8, 1944

2000 Morris S. Schlesinger presented the Cyprian, Broad Street, Shabot, and Adams Theaters to downtown Newark

2001 Newark C. in Convention, which approved Newark as leader food inspectors

2003 The Hebrew of Newark merged with Hebrew Ruth to become the Hebrew Academy of Essex County

2004 Death of Louis Piatz former president of "The Big Five" department stores

1942 - Rabbi Hesche Zvirol became the 1st Jewish chaplain at the Newark Police and Fire departments

1942 - Jewish Center in Paramus, NJ was dedicated with ceremony.

1941 - Beth Israel Hospital Research Foundation established at its Board passed funds for cancer research, excess taxes and cancer.

1940 - Jacob R. W. Zell, Jr., created the Jewish New Jersey state senator

1940 - Mayor names many of Clark Shadow (Letters of Protection)

1940s - A series walk as well as local meetings from city to suburb by the Jewish community

1949 - On Passover Purim, leading Brooklyn rabbi called to Bronx Assembly

1949 - New Jersey was the birthplace of the broken glass

1951 - Jewish Education Association established in Newark to ensure the future of all varieties of Jewish life through education

1947 - Rutgers Free Circulating Library, now Newark Public Library, opened

1948 - New Jersey law made it illegal to advocate racialism by race, color, or religion

1948 - Meyer Bernstein served as mayor of Newark

1949 - Edgar Bardeleben (superintendent of departments store manager) headed committee to raise funds for German Jews

1953 - Adolf Hitler came to power in Germany

1953 - Winona High School built

1955 - Young Israel opened its own school \$6 in 1942, acquired its own building on Winona and Maple Avenue.

1959 - John Field's will leaves \$645,000 to charities

1959 - Allen Ginsberg, poet and radical, born on June 16 to Russian emigre parents

1956 - New Jersey Normal School for Jewish Teachers and College in Newark plays a significant role in the educational development of Jewish children

1924 - Mrs. Abraham built its large temple at South 20th and Shattoy Avenue

1924 - Mrs. Frank Field gave \$40,000 to what became the Jewish Day Nursery and Neighborhood House

1924 - Theresa Chaitin Home for Convalescents opened with 15 patients

1924 - Third World of European Jewish migrants stopped in New York in 1974

1924 - The old YM-YWHA, constructed in Highland Park, Newark

1925 - Dr. Isaac Unterman began publication of the Jewish newspaper "Der Morgen Star."

1925 - Louis Arens headed Newark's Soldiers Home

1922 - Elwynn's Metropolitan Theatre was Newark's Sabbath Theater from 1922 until 1944

1922 - The Jewish Anti-Religious League incorporated July 1st

1977 - Newark News held contest to determine 50th column. Jewish editors include Louis V. Averson, Louis Perlberger & Frank Field



Mr. Robert T. Pfeiffer/Tony Stone Worldwide, Inc./CORBIS

[1921]	Jewish Upgrade founded by Amser Kaufman	[1908]	Joint committee more than half the stores and a quarter of the factories in Newark
[1921]	Reciprocity Club founded to help in the安置 of 250 European Jewish immigrants.	[1905]	Drey Schurz, chief of production at MG&M born here in 1895
[1910]	Jewish League of Caldwell founded	[1904]	Mrs. Bluma Hollander and J. Goldfarb founded the Daughters of Israel Home for the Aged
[1920]	Fund drive for Newark High Street Y raised \$190,000	[1904]	Agency Council founded by L. V. Aronson
[1920]	First Jewish mayor elected in Passaic, N.J.	[1904]	"Agudath Achim Achim Chaverim" congregation established
[1929]	Berg, Paskin and Israel Freedman last Jewish farmers in Freeholdville, N.J.	[1904]	High Street, originally one of the most fashionable streets in Jewish -domestic to business houses of the professional and business Jewish areas."
[1930s]	Newark Jews began moving from the old Third Ward, first to Clinton Hill, and then to Weequahic section.	[1905]	Woodburn, N.J. became a totally Jewish self-governing community the first such community since the destruction of the second temple over 1800 years ago
[1939]	New Jersey's first rural Jewish synagogue at Alliance and Woodburn counted 279 individuals	[1902]	Rabbi Julius Salterfeld called to Temple B'nai Abraham in 1902
[1947]	Bessie Johnson sent 125 men off to war	[1902]	Both Israel founded Aug. 16 with 21 beth
[1948]	Francis Horner Green founded "Section Seven" library at modern school	[1901]	Beth Israel incorporated Oct. 24, 1901
[1948]	Newark Chapter of the League of Jewish Women established under leadership of Mrs. Nathan Rosenberg	[1900]	Meeting of New Jersey 25,000 Jews were Russians, not Germans
[1948]	Newark chapter of National Council for Jewish Women founded	[1899]	Launched Kibbutz-Riv Newark (now closest to N.J. General Assembly)
[1948]	Newark, Macmillan Hospital and Dispensary started as 100 Mongolian horses	[1899]	Talmud Torah Society, founded first in Newark and later moved to Sterling Street
[1948]	Pesach Rantzenberg - Hebrew school at its present	[1899]	Congress organized for Jewish Children's Home on Atlantic Avenue in 1909 New Jersey had one of the largest Jewish populations in the nation
[1949]	High Street Christian Church completed at 612 High Street	[1898]	Rebentrop Club De Hirsch died
[1949]	Rabbi Solomon Foster arrived in White House to silver anniversary of Pres. & Mrs. William Howard Taft.	[1897]	Eliza Abramson died at High Street & 2nd Avenue. W. James S. (Dickey) Rich served as president for 25 years.
[1951]	Hordeous Marksley began publication of Jewish newspaper Newarker Nachrichten	[1896]	First Memorial Hebrew Free School opened at Prince street Sparce Street. It was discontinued in 1918
[1951]	Corner stone of Newark Day Nursery and Neighborhood House laid	[1895]	The Hebrew Ladies Benevolent Relief Society worked with officials to end existence of the Royal Street fire
[1959]	Jewish Agricultural Society bought Harrison Co. acre for farm settlers. Abandoned in 1981		
[1959]	A new building opened for Beth Israel		

1894 • Baron de Hirsch established the first Jewish agricultural high school at Woodlawn, N.Y.

1892 • Louis Brandeis taught immigrant children Yiddish at Hebrew and Mason schools & took to permanent Beta Zaid and Louis M. Frank

1892 • Samuel F. Proslach is the prime mover behind the Progress Club

1892 • Temple Emanu-El begins conducting services in English not German.

1891 • Baron de Hirsch Fund creates a Jewish settlement at Woodlawn, Cape May Colony.

1891 • By this date The "Big Hive" became the state's largest flour goods mill.

1891 • Ephraim Lebowitz publishes the first book in Hebrew in Newark. (later he moved to Keasbey, N.J.)

1891 • Isaac Kappus built a tall arched bimah in 1891 resulting in a break between amchaot & the bethelid."

1899 • Chab Shalom moved to N Prince Street. By '01 they moved to a new home on High Street.

1896 • The Jewish Orphanage opened in Mulberry Street 28th Street. First Jews were adopted & given books developed by Isaac Mayer Wise.

1895 • Hebrew Ladies Sewing and Penance Society, Club made & mended garments for the poor.

1892 • Rabbi Jacob Loebt began preaching in English at Free Johnson.

1892 • Hebrew Congregational Society of New York settled 15 Jewish families at Alliance (Staten Co.) in 1892.

1892 • Free Johnson eliminated wearing hats during services

1891 • Russian Jews began fleeing Czar Alexander's Russia.

1890 • Chab Shalom women organized Meissen Ausgabe, oldest newspaper in the community?

1887 • Russian may have started Jews from owning or renting land or houses/rents within Russia

1877 • Shabsi Teitel purchased a cemetery in Manhattan

1877 • Neways, Dushy Adretzner announced on Dec. 28th the establishment of an "American movement" not antisemitic, goyim, and Jewish houses.

1874 • Silver Temple (Cave of Piaget) established in the oldest suburban synagogue.

1873 • Congregation ADAS ISRAEL established by Russians, Polish, in Clinton Hill.

1872 • In Elyria Temple built.

1871 • L.S. Plaza & Co. founded in N.Y. Became the Big Hive and later Kosberg-Morawetz Department Store.

1867 • 1st home of Free Johnson at William & Washington streets.

1865 • First Jewish school in Essex County founded by Free Johnson.

1862 • Great charity ball sponsored by Jewish community raised a profit of \$3140.

1861 • David Schlesinger of the Männer Welt (Age of Men) (Young Men's Benevolent Society) to aid Jewish immigrants by the EAT dispensary.

1860 • Congregation Chab Shalom organized.

1860 • Henry Low was the first Jewish child to enter local high school.

1858 • Free Johnson built its first permanent building.

1855 • Edward Levi was author "Official record... a sketch of the Jewish community of Hudson."

1855 • Approx. 2000 Jewish families were living in NYC; 17,000 in 1840, and, 38,200 in 1850.

1855 • Congregation B'nai Abraham founded (Manhattan Newmark)

1854 • In modern Jewish-owned now HAHET and DITZELBACH

1853 • Isaac Goldstein dramatizes perhaps the first Jewish homebewoman.

1851	First officially named Jewish cemetery in Newark was between Lower Division and South Beaches	Pre-1845	No records recording Jewish commerce. Probable due to oral, secret passage of 1844 constitution guaranteeing religious freedom U.S.A.
1852	Mrs. Hirschmann Goldstein & associates founded the "Touro Society", a mutual aid association to distribute relief to underprivileged children & aid the poor	1844	Louis Levy moves to Newark from middle Europe. He Jew to settle in Newark
1850	Isaac S. Cohen took Hole Scroll from David Johnson	1844	Some drafted a new constitution which eliminated any religious test as a qualification for voting or holding office
1850s	First Jews begin to arrive in Newark	1846	Abraham (son of Louis) first Jewish child born in Newark.
1849	Bernhard Levy moved to Newark from New York City	1856-1856	Star-Ledger article on Newark Jews said there were thought to have been few Jews here earlier no records
1849	Incorporation of Elias Judah on Oct. 6	1856	David Nissel family settled in Elizabethtown in 1856
1848	Potow-Tauvise Jews in Elizabethtown along with Irish	1842	Isaac Louis G. Franks (1814-1876) May 19 in Elizabethtown in 1842 founded the [Trenton] True American newspaper
1847	Bernard Hauser moves to Newark with sugar business, studio at Springfield and Prince Street	1819	Solomon L. Isaacs & Harmon Hendricks operated a copper rolling mill in Elizabethville
1847	Isaac S. Cohen comes from England & later becomes president of Congregation Elias Judah	1812	Isaac De Young fought in War of 1812 and assassinated in Park of Landy's Lane
1848	Bernard Hauser opened a grocery store at corner of Springfield Ave. & Prince Street	1778	Asher Levy of New Amsterdam served as cobbler in the 1st Regt.
1849	Louis Adler arrives in Newark, an immigrant sugar magnate, he later elected first president of Elias Judah	1776	Constitution of 1776 granted rights only to Protestants
1848	Frank Ungerer estimates 60 families in Newark	1702	Benjamin Levy was a New Jersey Proprietor Weekly London Jew who never came to North America
1847	First Jewish names appear in Newark City Directories	1722	Daniel Klein immigrant peddler in Princeton, Imp. Middlesex Co. "Prince free Jew to hold office in America". Justice of Sessions Ct., town clerk, & tax collector
1847	Star-Ledger article estimates 15 Jewish families in area	1740	Aaron & Moses Lazarus of Board Brook, Somerset Co. ran a general store
1847	Elias Judah founded by Isaac Cohen, operated a market at 14 Washington Street floor of Cohen's home	1854	Isaac Levy arrived in America
1845	Isaac Newman arrived in Newark & opened a boarding house on Springfield Ave. & Prince Street		

# *AN* HISTORICAL OVERVIEW OF THE NEWARK AND GREATER NEWARK JEWISH COMMUNITY

By Charles F. Cummings,

Associate Director of the Special Collections Department  
of The Newark Public Library

Mr. Russell Brown Director of the Rutgers Archives and Special Collections Department has given us a detailed history of the development of the Jewish community in Newark and the suburbs over the past 150 years. This journal is those events the resource value of the first three issues and the second three galleries have been devoted to covering the social movements regarding apprenticeship, in 2004 when the state's new constitution was passed, because of segregation in New Jerseyans through the present time.

At over 1,000 Library exhibits now, displaying individual, cultural, ethnic, historical, women's, religious and urban themes throughout the city in the first three issues, are prints of local Jewish persons who are well known outside our region. These will be followed and filled into our past. The first example is shown the two in front the column panel, a woman and a man. Obviously, one is the oldest known individual in Newark when native to this country, with many others within a community. The two are by now designated as Hebrew. The second subject one we are calling Lazarus. Here we look at the disappearance of industry, business, families, and eventually bankruptcy. We can commented upon early streetcar lines and their importance in migration. The third aspect concentration is labor, that have and deals with the thousands of social agencies which served the town as well as individuals, a common theme from library from the middle to the great Maternity hospitals, day care centers, Americanization classes, financial assistance and nursing for new born cases as well as basic services to the Negro men, the first of these appears. Small town again, as many older people as well as major figures such as "The Duke" as evaluated in this study. The fourth section on programs and that looks like one more interesting modern business, entertainment and the arts. The final one focus case is toward the business and...Seser. It evaluates a collection of an unusual woman who gave financial programs of their own to helping others plus a comprehensive national Relief Needs like food as described by a one-time mayor of New York City as one of the nation's leading garrisons.

On leaving the general overview of topics may continue to the next three galleries where there will be regional, aggressive moves from the Newark Free Press Collection. Selected in this issue are library-owned works by notable New Jersey past masters of oral repartee. A series of 100 former master cabinet' once the Jewish community's masters from earliest times to the present.

An issue - now ended, our presentation is an update series. We hope that it serves as the hallmark continued study of the rich spiritual character by that had an important part in building out of American greatness.

# ORIGINAL PRINTS AND RELATED DOCUMENTS IN THE EXHIBITION GREATER NEWARK'S JEWISH LEGACY

By William J. Dunn, Supervising Librarian and Keeper  
of Prints and Posters, Special Collections

Over 70 original works of graphic art from the permanent Special Collections of The Newark Public Library have been specially selected for inclusion in this significant and important exhibition. These are the visualized witnesses to Jewish contributions to theater and musical life of the greater Newark community in spreading the seeds of love for the rest of the culture. These are memorialized in posters and signs over affixed mostly to Marcus S. Schlesinger (1894-1964) who was a prominent entrepreneur in the business and his theater in Newark. He owned, or operated THE M.G.M. REED AND BRAD STREET THEATERS. The Library's autograph collections include an Autograph letter from the author of this article, many of Jewish origin, whereby a distinguished prior names her their lasting contribution to the field as performer, composer or conductor.

During the 19th century, the Jewish community in the visual arts in the Newark area was a small and exciting but successful, adventurous and touring art scene. Many artists dedicated themselves to this unique profession while augmenting income by teaching and painting decorative pieces creating an expanded public interest in the arts. Downtown Newark was exceedingly vibrant in, among the Jewish and cultural Karen and Kramer (who were successfully situated in the music and dance on Union Street, a theater but particularly side street entertainment, it is now a celebrated department store). The proprietors, Bernard Karen and Nathan Kramer, made it a center for art and art education not unlike a larger state entity, of Jewish artists for all ethnic and social factors in individual particular groups and areas. News of new Jewish artists, such as a painter of landscapes, art happenings and a numerous artists created a truly dynamic art scene which flourished through and around this exceptional establishment. Of course the distinctive practices, however, of learning and creating, kept the doors open and the arts alive. During World War I, fully royal the Newark public, in sympathy with that it was not in opposition and thriving, while also they had spent time, like in the previous days, at least a few, buying purchases which were readily available in abundance. It is a well-known one of my old repeat buyers, "If I had my savings there, what I know now?" However the salons, was a cult and a refuge of the theater queen area and a magnet to all interests who yearning a spot all welcome to itself art and culture. Shortly after the Salons closed in 1971, The Newark Public Library received a number of original posters relating mainly to the many salons in which the Newarkers, a cultural leader for three generations. This is mainly because, we are due to the extreme generosity of the original owners and their families. The exhibition includes letters, small paintings, documents, who records and other important artifacts from the Reeds and Kramers. As noted above, an increased segment of the public art history over half of our lifetimes, are record as well.



Lithograph poster, *Kirk Langhoff in Rehearsal*, 1920s/30s. Pennsylvania League of Progressive Artists. Gift of Helen M. Kramer. November 2003.

Another unique factor of ownership and lasting impact was the appointment of new art trustee Michael Lerner of Natick as a Board Art writer for *The Newark News*, the leading New Jersey Pulitzer Prize winning newspaper of its time. Mr. Lerner was a historian, writer and artist and widely discussed throughout the length and breadth of the Garden State. His encyclopedic knowledge of art history, aesthetics and techniques, joined with a sensitive and fluid笔触, was put to good use for the delight and edification of readers. The Art community including local artists had a proven champion in the person of Michael Lerner and his many reviews and articles over a time span of 15 years delighted thousands of readers. This distinguished American regional newspaper

In the prior article in space, *Art, Culture, and Community*, the theme, literature and special and music expression in the Jewish culture are very apparent. It is so too. However, the central building of The Newark Public Library and the branch libraries in the Gloucester and Clinton Avenue areas of the city were absolute centers for reading and community activity. The Jewish community, even as now, had an insatiable thirst for education and entertainment and they requested that all the books in *The Newark Test*, their best seller list, however in and non-fiction, be readily available. Intellectual studies, new in its existence and examine beneficial to a new idea and conception as stimulated from the highly creative works at that time where mostly novels and magazines were the primary focus. I am sure as well inspection. Foreign language collections of Hebrew books were sought and when the first and second generation Jewish residents delighted in reading Yiddish, German, Russian, Ukrainian, Hungarian and other languages reflecting native origins. A few records, it is known, in the Library's rare collection, are very in this capacity to reflect the abiding interest in Jewish residence to be found in the Library's holdings since its founding in 1894. The original example can be seen in the records of a purchase by Jacob Kastenbaum, a Jewish immigrant from Vienna circa 1901-1910. That, as we will see, among these items, a rare manuscript, is a certain progeny to the heart of their 20th century history. This famous site publication was purchased in 1917.

A few words of appreciation is well deserved in view of the assets in this collection are numerous. Not all of them make their appearance in Newark's room in New Jersey but the very definition apart of the year, are countervailing. These are, no doubt, a Newark and suburban Jewish historical picture of the year, its environment. There are, no doubt, a Newark and suburban Jewish political picture and in the galleries of The Newark Museum and The Newark Public Library Previews in time over the decades. They were, as in and continue to be and more have a definite and, perhaps, unique, architectural New Jersey and Newark. A picture of For example, St. Peter's Weborgian, and its allied relatives of The Newark Public Library, or the picture of the church of Mrs. Lydia H. Newark and her Jewish family was recorded in the walls of Rutgers University's Newark Campus and a sketch of William Cress was commissioned as a commemoration in South Orange. One can, or would, if one is connected to and to these same artists and I hope that soon together as in my view all visitors will benefit from this exceptional gathering of our communal Jewish heritage in the visual arts.

It should be noted that most of these pieces were acquired or purchased and have resulted to funds donated to The Library trust. There are, however, a message from public collectors in... the huge majority of them. A remarkable gift of provenance in a leather book bound the end of 1919, the year we were to celebrate our 25th anniversary as a show of biography, now in 2019, some 90 years later, where a ring that we had first acquired by name in 1912. That 47 years later the artist and author could give a solid 1/2 span of his work to a segment of our library collection. In case of "Sister's Egg" presented, in the culture alone, was often to us an other representation of American history. It was received from Adele Lerner, widow of the artist in 1984. Once again, Newark's Art buildings were again crowded in the darkness of great historical moments, as depicted Louis Loebach, and several of his contemporaries' lithographs are on view.

Please, if you are interested please to have assembled these visual and imaginative media of art and to place them in celebration in The Library's glorious galleries. Each never used to this importance and much valued by The Newark Public Library as part of our tribute to the Jewish cultural legacy to society and art and with the Newark's citizens may and extended regions.



**Congress-Patriotism: The Hillel Rubin Collection of The Newark Public Library especially selected for the exhibition of LASTING IMPRESSIONS:  
CEREMONY, DEDICATIONS, JEWISH LEGACY**

Hella Berlin  
Barabbas  
Lithograph

Hella Berlin  
Head of an Old Man  
For and Ich Deserve  
Love by the Artist

Hella Berlin  
Left-handed Orchestra  
Lithograph

Herbert Bernstein  
Atlantic  
Etching

Herbert Bernstein  
Mackinac  
Lithograph

Moshe Bechner  
Marriage of Lazar and Hella  
Singer  
Gift from the Rutgers University Center  
for Innovative Publishing

Judith K. Bradley  
Dishrag Diagrammatic  
Joseph Perz  
From the Portfolio, WOMAN, 1978  
Gift of The Prudential Insurance Company of America

Judith K. Bradley  
Final Resting Places Composed  
Gerry Litwak  
From the series "The Mendelssohn Sister Book"

Judith K. Bradley  
Morven  
Gerry Litwak  
From the Portfolio:  
HIBERNATION, NEW JERSEY 179-876  
Gift of Mr. Charles Morven, of Princeton.

Werner Deisen  
Raibach Stephen Wiss  
Mendelssohn Press  
Acquired in purchase from the artist, June, 1970

John Elrod  
Mulberry Street, Newark, 07105  
Oil  
Gift of the Artist

Helen Frank  
Art Deco Moving Picture Theater  
in Union County, 1930  
Mixed Media, Acrylic and oil paint  
Gift of the artist

Moche Ose  
Jelly, 1994  
Color Lithograph

Anne Goldthwait  
Water Hole  
Lithograph  
Purchased from the Cooperative Gallery  
in Newark, March, 1970

Chana Gross  
Jacob's Dream  
Color Lithograph  
Commissioned by Congregation Beth El of South  
Orange to commemorate their 70th anniversary.  
Gift of Mr. & Mrs. Robert S. Schwartz, of Princeton  
1971

Bernard Glusker  
The Auditor  
Lithograph  
Purchased from the Rubin and Krueger Gallery  
June, 1970

Bernard Glusker  
Violin Recital, 1898  
Lithograph  
Purchased from The Cooperative Gallery,  
over Rubin & Krueger  
November, 1970

Eva Hellkind  
Polo Player  
Tempera  
Purchased from the Winter-Gallerie, in New York  
December, 1942

Eva Hellkind  
"Refugee," 1954  
Lithograph

Jacob Landau  
City of Dio  
From The Durer Suite  
Lithograph

Jacob Landau  
Oysterville, New Jersey  
Wood Engraving

Mihail Leron  
Seedling  
Food Drawing  
Purchased from the Artist, 1972

Jack Levine  
To An Unknown German Photographer:  
At The Warsaw Ghetto  
Lithograph

Louis Loewick  
Gate to the Knesseth, Jerusalem (1928)  
Color Lithograph  
Gift of Mrs. Adèle Loewick

Louis Loewick  
Hannover Square (Manhattan)  
Lithograph  
Purchased in 1919

Louis Loewick  
Hotels (1927)  
Lithograph  
Purchased in 1919

Louis Loewick  
Low Horizon (1948)  
Lithograph  
Gift of Mrs. Adèle Loewick

Louis Loewick  
Nuns In Wall Street (1946)  
Lithograph  
Acquired by Purchase in 1947

Louis Loewick  
Pneumatic Drill (1904)  
Lithograph  
Gift of Mrs. Adèle Loewick

Louis Loewick  
Unfinished Synagogue, Bonnshaus (1971)  
Lithograph  
Gift of Mrs. Adèle Loewick

Philip Orrstein  
The Big Cheese (1967)  
Color Lithograph and Coll.

Polak, Max  
New York: View from Chelsea Square  
Color Etching

Sadie Ruskin  
Views of Jerusalem (before 1910)  
Lithograph

Rodlyn Rose  
Homage to毕加索  
Color Etching

Rodlyn Rose  
Homage to Klee  
Color Etching

Rodlyn Rose  
Homage to Newton  
Color Etching

Rose Schatzky  
Ozanne Art Class  
Woodcut

Jean Schonewalter  
Bulls of Brazen  
Color Lithograph  
Gift of the Rubin and Kraus Gallery, March 1970

Jean Schonewalter  
"Composition on the Hill..."  
Lithograph  
Given in Memory of Edwin Schonewalter

Jean Schonewalter  
"Homage to John Donne"  
Lithograph  
Given in Memory of Edwin Schonewalter

Jean Schonewalter  
"On Stage"  
Lithograph  
Given in Memory of Edwin Schonewalter

George Segal  
Woman Combing Her Hair  
Sculpture

Ira Shulman  
Portrait of Martin Luther King, Jr. (1968)  
Wood engraving, etched by Segal Morris

Moses Soyer  
Looking in the Mirror  
Lithograph  
Purchased from the Cooperative Gallery,  
Ivan Rubin and Kraus  
in December, 1976

Raphael Soyer  
Bedtime  
Lithograph  
Purchased from The Cooperative Gallery,  
Ivan Rubin and Kraus  
in November in November, 1976

Raphael Soyer  
East Houston Street, New York  
Lithograph  
Purchased by the Library from the Wright Gallery  
September 1971

Raphael Soyer  
The Mission  
Lithograph  
Purchased by The Library from the Cooperative Gallery,  
Isaac Rubin and Kraus, Newark in October of 1951

Raphael Soyer  
Model Resting  
Color Lithograph  
Purchased from the Rubin and Kraus Gallery in 1949

Raphael Soyer  
Lithographic Stone for Model Resting  
Gift to The Newark Public Library from The Rubin  
and Kraus Gallery

Raphael Soyer  
Portrait of Moses Soyer  
Etching  
Gift of Raphael Soyer, June 1961

Raphael Soyer  
Seascape I - 1959  
Color Lithograph  
Gift of Mr. L. Bradley Camp & Mr. Charles T. Martin, III  
of Dallas, Texas

Raphael Soyer  
Self portrait (1958)  
Etching  
Gift of the Artist

Raphael Soyer  
Self portrait (1959)  
Color Lithograph  
Gift of Mr. L. Bradley Camp & Mr. Charles T. Martin, III  
of Dallas, Texas

Raphael Soyer  
Street Scene (1979)  
Color Lithograph  
Gift of the Artist

Jacob Steinhardt  
Street in the Old City of Jerusalem  
Color Wood Engraving

Hermann Strack  
Polish Jew in a Fur Cap  
Etching  
Purchased in 1915

Zola Sussman  
City Tree  
Etching

Abraham Walkowitz  
New York  
Lithograph

Max Weber  
Mother Love  
Color Woodblock

Max Weber  
Pewter Cup  
Lithograph

Alvin Weiler  
Still Life (1934)  
Lithograph  
#71 of an edition limited to 150 created for  
a catalog published in New York for the Downtown  
Gallery. Inscribed on the verso and also signed in ink

Benno Weindorf  
Nymph, Nymph  
Mixed Media: Reed Collage  
Gift by the Artist

# *Lasting Impressions*



## GREATER NEWARK'S JEWISH LEGACY

An Expression of particular thanks to:

**Robert J. Dahan, Executive Vice President  
Newark Beth Israel Medical Center Foundation**

**Kathy Pava, President  
Jewish Historical Society of Monsey/Monsey**

The Exhibition and Catalog were made possible  
through the generous contributions of

**The Newark Beth Israel Medical Center  
The United Jewish Federation of MetroWest  
New Jersey Historical Commission  
Congregation Ahavas Shalom  
Jewish Historical Society of Monsey/Monsey  
Isidor Hirschmann  
Bob Scapell  
Tough First American**

**Catalog  
Coordinator, Cindy DeBenedetto  
Cover Design by Keith Gold, Gold Associates  
Interior Design by Johnson Law Branch  
Printed by Coordinated Graphics**

**Special Assistance from:  
The Newark Public Library,  
New Jersey Division and the Free Press Collection,  
Karen Gilbert, Robert Michael, James Olszowka, Abigail Aszkenasy, Sheila Capodilupo, Ralph Tobkin, and Nicole Hagedorn  
Dr Paul A. Saffron  
Development Department**

**Jewish Historical Society of Monsey/Monsey**  
**Ruth Pava, President; Joseph A. Romano, chairman Newark Division, Newark Mitzvah Roundabout,  
Abraham Jacob Schlesinger; Judie An, Steven Fader, Irene Pava, Barbara Gurkin, Hillel Hirschmann,  
Dr Michael Kamel, Judith Ari Greenbaum, Isabel Margolis, Jewish Community Center Elder Adults' Team Dr. William Glavin,  
Jewish Education Association, School Board, Joel Katz, Jewish Student Services, Director**

**The United Jewish Federation of MetroWest  
Stanley Steiner, president; Max Krieger, executive vice president; Neal Andrus, associate executive vice president;  
David Millichap, assistant executive director; Pamela Fried, community relations committee;  
Barry Millerberg, director of marketing and communications, and Fred Weiss, marketing and communications**

**Jewish Community Foundation  
David Driscoll, president; Richard Shuster, director; and Jerry Hollander, assistant director**

**Newark Beth Israel Medical Center/Beth Health Care Foundation  
Levine P. Lieberman, chairman; Levine M. Braverman, president; Sam Dolin, chairman of the Foundation;  
Howard Katz and Michael Kornblatt, members; Steven H. Blaukorn, Director of Public Relations  
and Robert J. Dahan, executive vice-president of the Foundation**

Newark Public Library  
147-2000-2504

UNITED  
JEWISH  
FEDERA-  
TION OF  
METRO  
WEST

is proud to underwrite the publication of

*Lasting Impressions*



GREATER NEWARK'S JEWISH LEGACY

in Partnership with

**NEWARK BETH ISRAEL**  
MEDICAL CENTER

NJ B 974.932004824 L03  
Lasting impressions :  
Greater Newark's Jewish  
Legacy  
33173008032501

DATE DUE

Exhibition in the Galleries of  
the Newark Public Library  
April 24 - July 3, 1995



The Newark Public Library

Board of Trustees

Henry S. Kaplan, president; Meyer Sharpe James, vice-president;  
Albertine, Philip A. LaVerne, Mark A. Somangolo, members;  
Julia P. Berger, secretary; Eugene C. Campbell, alternate;  
Howard Casner, Alvert Gotschay,  
and Clemons Alexander Pelt.

Director  
Abe Boyd

NJ B  
974.932  
004824  
L03